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EDITORIAL

When the Lancashire Dialect Society was founded it was agreed that its members should be concerned with "the preservation of all local dialects and with the general principles of dialect study." Mr. Sayce, whose article on rural tools and implements appears in this issue, reminds us of the close connection between our regional dialects and the everyday processes of rural life. We may fail to understand the speech of our forefathers if we do not understand the activities and objects it described. Mr. Sayce suggests a way in which we can all help to further our knowledge of rural life and speech.

We are also privileged to print another article on European dialects by Dr. King. In the future we hope to follow it by an article on dialect studies in America by Dr. R. I. McDavid, of American Dialect Society, who is chief field worker for the Linguistic Atlas of the United States and Canada. Meanwhile the poetry and prose of Mrs. Alice Miller and Mr. Nicholas Freeston remind us that, in Lancashire at any rate, the local dialect is still flourishing as a literary language.

During the year members of the Society have been honoured for their work in other fields of activity, and all will wish to congratulate our Patron, Sir John Stopford, and our President, Sir Harold Parkinson, both of whom were awarded the K.B.E. in the year's Birthday Honours Lists.

It is with regret that we announce the death of Major Harold Deighton, a founder member of this Society and formerly its Treasurer. The poem by him which appears in this issue was written shortly before his death and its closing verses are in many ways a fitting epitaph for one who, during his lifetime, served the cause of dialect so tirelessly and so well.

For the first time since the Journal appeared it has gone to press without the services of Professor Brook as Editor. Professor Brook did more than any other person to establish the Society and the Journal in the difficult years after their foundation. Fortunately for us he retains his place on the Committee and will maintain contact with members through the medium of the News Letter which he continues to edit.

THE STUDY OF RURAL TOOLS AND IMPLEMENTS

by R. U. SAYCE, M.A., M.Sc.

Keeper of the Manchester Museum.

INTRODUCTION

In studying material things such as agricultural implements, dairy utensils, or craftsmen's tools, we should not allow our thoughts to run entirely in materialist channels. A plane or a chisel, a scythe or a saw belongs to some one, is peculiarly his; there is a special connection between a man's hand and eye and the tool he uses, and he will hesitate to lend such a tool, even to a friend. Many things, like a boat, a cricket bat, or a fishing rod are often things of beauty in their perfect proportions, and are valued accordingly: the owner may have strong feelings for such an object, irrespective of its monetary value. Other things have powerful religious, or magical associations.

There may also be social implications. Some implements are associated with one sex, and some with the other. For a good many centuries, the milking-stool, the milking-pail, and the knitting-needle belonged in these islands almost exclusively to the women, while the scythe was a man's implement—though I do not think this distinction always held good for the sickle.

There may also be differences of status and prestige. The shepherd's crook and the waggoner's whip belonged to men on whose knowledge and honesty much depended. The well-being of the flock rested to a very great extent on the shepherd's care and skill, while the waggoner was responsible for the health and well-being of his horses, as well as for the smartness of their turn-out, whenever they appeared on the roads. He carried his whip, as the sign of his occupation, if he attended the hiring fair.

The late General Pitt-Rivers emphasised this non-materialist aspect of material culture by saying, "Implements are but the outward symbols of particular ideas in the mind; and the sequence, if any, which we observe to connect them together, is but the outward sign of the succession of ideas in the brain."

The student of dialects finds it necessary to go out and find dialect speakers in all parts of the district which he is studying. He must collect the dialect words, record their variation from place to place, and, where possible, draw on a map the lines across which there are well-marked changes of speech. After he has done so, he will want to explain the facts he has recorded, and this will take him into studies of geography, of the early movements and settlements of immigrants, and of the old administrative and economic units, which formed little worlds within which people formerly lived most of their lives, and made their social contacts.

The student of British ethnology has very similar tasks to perform. He must first find out what tools and implements occur in his region—and there is still much work of this kind to be done. It can add greatly to the interest of a walk if we observe the kinds of things being used in the fields, on the hillsides, and in the farmyards, and even those which are offered for sale in iron-mongers', coopers' and other shops.

He will soon find that simple implements vary from one district to another. Here is a field of research that is very short of workers in England, though it is being actively cultivated in other countries, and there are, at last, some encouraging developments taking place in our own country. In many of the hill districts of Britain a simple sledge may still be more convenient than a wheeled cart for bringing loads of hay, bracken, or peat down the steep slopes to the farmyard. Sometimes these sledges are made of untrimmed poles of whatever wood may be at hand; sometimes they have a more finished appearance, being made of squared timber. In some cases the long runners rest directly on the ground; but in others the sledge may run on four small wheels, probably less than a foot in diameter, while others have a pair of these wheels at the hind end and a block of wood, a few inches high, on each side of the front end. According to the load which they are intended to carry, the sledges may have various superstructures of rails, or perhaps even of coarse basketry. Sledges can still be seen in Wales, Ireland, and Scotland. How many kinds are to be found in the North Country? I have only made one sketch, near Ingleborough.

The old cheese-presses can still be found on many farms, though it is a long time since most of them were in use. They are often roughly though ingeniously made. It would be instructive to wander among the farms and make drawings, and to see if the presses could be classified into regional varieties.

Much the same could be said of spades and forks. The nature of the soil varies and so does the tradition of how implements are used. Consequently spades vary in the size and shape of the blade, in the nature of the foot rest, and in the length and shape of the handle. Anyone familiar with peat-covered moorlands would be able to record a number of quite distinct varieties of peat-spade.

If we look into cow-sheds, we may find that, where the cows are not fastened by a modern metal structure, a chain is passed around their necks, while the other end of it is attached to a ring which slides up and down a post, which in Niddersdale is called a redstake. We might even be fortunate enough to find, instead of the chain about the neck, one of the old wooden cow-ties, i.e. bows of wood, which certainly were used in mediaeval times. If these should have gone out of use everywhere, there may still be a few specimens hanging somewhere on the walls of the shippon.

BILL-HOOKS

Nearly twenty years ago, I made drawings of forty-eight kinds of bill-hooks, which were characteristic of different parts of the country (*vide*, The Investigation of British Agricultural Implements: *Man*, April, 1956). Only four or five of these varieties belonged to the northern counties, so there must be many more types to record.

Much interesting work could be done on these "brummocks," to give them their Shropsehire and Radnorshire name. No one appears to have plotted the distribution of a single type, though it would be very desirable to have a map for the whole of England showing the areas of all the types. Could a beginning be made with Lancashire and Cheshire, or even with a much smaller region? We know practically nothing about this subject. Are the boundaries between the area of one bill-hook and those of its neighbours fairly sharp, or are there intermediate zones where two kinds occur side by side?

The answer to this question would require a lot of walking or cycling about the countryside, and it is only one of the problems.

Why do so many kinds of bill-hooks exist? Are they related to local conditions—to different kinds of hedges, high and low, hedges of hawthorn or hazel, etc., or to the different local ways of pletching or laying a hedge. Types which have a sharp angle at the distal end would certainly be advantageous when working among thorns, since the end of the bill-hook could be used to hold a branch and push it over into position. Or is the decisive factor something that may be called knack, an acquired way of performing the movements involved, a sense of rhythm, and of feel for the balance of a particular tool. Does history know of any changes in the use to which this implement has been put?

It is curious that so many varieties of the bill-hook continue to be produced by modern industry, which we should expect would prefer a small number of standardised types. The reason lies in the deeply rooted preferences of the users. The local types were made by local blacksmiths until about the beginning of this century, perhaps later in some districts; and the patterns must have been worked out as the result of experience and by discussion between the hedgers and the smiths. Some of them were already in existence two thousand years ago.

SCYTHES

There is a very similar problem in the case of the scythes. It is fairly safe to say that no one knows how many kinds were in use until recently in Great Britain. The most common type had a long curved snead or snaith, with two noggs or hand-grips, both directed forward. It was a beautifully balanced instrument, capable of perfect rhythmic use. In the older sneads, near the left hand, there was attached the scythe straik or stane. The straik was a piece of wood about a foot long and, for part of its length, square in section. This would be well greased and then sprinkled with sand, when it was wanted for sharpening the blade of the scythe.

In some mountain districts, as about Cader Idris, the left hand nogg is reversed so that it points backward. The mower can press downward on this and so keep up the point of the blade, which is an advantage when working on steep slopes.

In many retired regions the scythe sneads were simple straight shafts. They can be seen on farms in North Wales to-day, and could have been seen in Niddersdale about the 1860's, perhaps much later. The type was also at home in the Shetlands, the Faroes, and in Norway: it looks like an ancient variety. There is a more recent type to be seen in Scotland, which is called the Aberdeen snead. This resembled a capital letter "A" turned upside down. It is said to be a comparatively late type, but it has spread over much of the Highlands, and I have seen it in the Hebrides, in Kirkcudbright in the south-west, and across the border in Northumberland.

ROPE-TWISTERS

Some years ago, I saw in Donegal an implement with which I was then unfamiliar. It consisted of a hook made of a hazel stick bent over into a bow at the distal end, while the proximal end of its straight shaft passed through a hole in a small, flat board, which had a semi-circular loop, made of a bent stick, to form the handle, the whole acting as a swivel in which the hazel stick could turn. This tool was used for twisting hay or straw into ropes. Subsequent enquiries showed that rope-twisters are still known in much of the British Isles and in the Scandinavian countries. There are many varieties, differing in structure and in the wood of which they are made. It would be difficult to discuss these without having a good many expensive illustrations. Nine or ten kinds are on exhibition in the Manchester Museum (*vide*, also Sayce: The Wimble and its Relatives: *Folk-Liv*, Tome III, 2-3, pp. 160—207, Stockholm, 1939).

There appear to be four main groups of names given to these twisters. In Donegal the name was cor shugain, which is more or less anglicised in parts of Ulster into soogaun, suggawn, etc., and in the Isle of Man into suggane. In the southern and midland counties of England we find such words as wim, wimble, whimble, and wimbrel, with vimmerill in Yorkshire. Cheshire (Sevenoaks, Timperley, etc.) speaks of a bant-twister, and Northumberland of a thraw-hook. Closely related to the latter term is throw-hook, t'hrook (Anglesey), throw-hook (Sligo), troh hook (Sligo), trahook (Donegal), thra-crook (Banff); (cf.) the Scottish Irish thrawen, thrawn (twisted, distorted) and the German, drehen. A Cumberland word, from near

Caldbeck, for the rope-twister is syme-turner, which appears to be related to the Old English and Old Norse sima and the Swedish simme (plu. simmar). The *English Dialect Dictionary* records that syme, seyme, etc., occur in Yorkshire, Lancashire, Cumberland, and Westmorland. Wright also gives related forms, simmon(d), simman(d), simmin(d) from Scotland.

SNARES

Many of the simple devices used in Britain for catching birds and mammals are certainly of very ancient origin, and must go back far into prehistoric times (Sayce: Traps and Snares: *Montgomeryshire Collections*, XLIX (1944) pp. 37—73). A short line with a running noose at one end was, probably still is, used in England for catching hares and rabbits. Small nooses made of hairs were well known among the Australian natives, the Zulus, and the Eskimo. Such a distribution, if it is not due to independent invention, points to antiquity.

"In Lancashire . . . fowlers used to catch thousands of larks on the sandhills and send them to market. The device employed was the "pantle," i.e. loops of single horse-hairs attached at intervals to a string fifty or sixty yards long. The best time was after a fall of snow, when a narrow strip of ground was cleared and strewn with wheat grains."

"On the south side of the Ribble, fowlers made use of similar pantles to catch snipe or teal at night. The main line or rudge was twenty hairs thick and about twelve yards long. The nooses, or guelders, each made of two hairs twisted together, hung at intervals of about three inches. The rudge rested three inches above the ground, supported by four "nebs" or "pegs." (F. S. Mitchell and Howard Saunders: *The Birds of Lancashire*, 1902).

It should be possible to collect information about many old-fashioned traps and snares that were formerly every-day things, though the memory of them is rapidly fading away. Our game-keepers often know of little more than the steel-trap and the rabbit wire; and much the same is true to-day even of Indian tribes and Eskimos in North America. The old traps show great ingenuity, and the setting of them involved an intimate knowledge of the animals, their paths, their times and places of feeding, their play, and their follies.

MATERIALS

Practically all these simple implements were made by local people out of local materials. A study of this subject will often cause us surprise at the remarkably detailed knowledge which people had of their immediate surroundings. They knew the properties of the various timbers. Elder, briar, willow, chestnut, rowan, birch, etc. all had their special uses. The sap of the birch provided a useful anti-scorbutic drink in the spring; its twigs could be twisted or plaited into substitutes for ropes; its bark was plaited into shoes (at least in parts of Sweden), it can be used for tanning leather, or be made into little rolls and burnt as tapers, owing to its richness in tar or pitch, which can also be used as a cement. Little in the countryside was overlooked. Ropes were made of reeds, hay, straw, heather, wool, birch-twigs, root-fibre, bast from inner bark, and slivers of wood. Rope-twisters may be of hazel, willow, ash, apple-wood, furze, or briar. Bread might consist of wheat, barley, rye, oats, the seeds of wild plants, acorns, bark, or wood—or of mixtures of these substances.

MAKING OF TOOLS

The field-worker should not forget to collect as much information as possible about how, when, and where the implements were made. What was the part played by special craftsmen such as carpenters and blacksmiths. In many cases, the implements, being mostly of wood, were bent, cut, or shaped by the owners themselves. There was time for such occupations when sitting around the kitchen fire during the long winter evenings. There are many descriptions of the Irish and Scottish ceilidh, and of the Welsh noson lawen or pleasant evening, when neighbours from the isolated farms, scattered about the district, met in one another's houses to knit and carve, to sing and to tell stories. I have not read so much about this custom in the north of England, but it was practised, I believe, in the Lake District, and was certainly common in Niddersdale well into the latter half of the 19th century.

NAMES AND TYPES

Most plants have local names, so do the implements and their several parts. These should be recorded. The Cumberland word, sile, a strainer for removing impurities from milk,

which Best (1641) gives the Yorkshire spelling, syle, must be related to the Swedish sil. The Pennine word lathe, a barn, recalls the Scandinavian forms, lada, lade. Such parellels must be connected with the history of settlement.

It is interesting to note that one of the types of the suggane hook used in the Isle of Man has, as far as my information goes, no parallel in England; but a closely similar variety occurs on both sides of the Sound, in south-west Sweden and on the Danish island of Zealand. In recent years we have had instances of the movement of people influencing the types of tools. Dutch patterns of forks, modified in detail, are now used in the sugar-beet industry; and Dutch patterns of tools are being copied by English manufacturers for use by Dutch workmen employed in getting peat in the Thorne district near Manchester (*vide*, *Man*, April, 1936).

THE NEED FOR FIELD-WORK

Other countries such as Norway, Sweden, Switzerland, and Ireland have set us valuable examples by the extent and quality of the work which they have done in the field. There are rich opportunities for similar work in England, but there is a great need for workers who will go out and study the occupations and productions of their own regions, with the same care and enthusiasm that ethnologists give to people in Africa or the Pacific. There is also very much scattered information to be collected from publications of many kinds. We do not know, even now, how many kinds of milking stools, flails, carts and waggons, etc., are, or until recently were, used in our own country. Many of these things have come down to us from a distant past. The upright plunge-churn was used within a few miles of Manchester in this century. It is still used in the west of Ireland; and it was the common churn over most of Europe in the Middle Ages. Some of our bill-hook types date back to pre-Roman times; and our common bagging-hook or reaping-hook, not the sickle with a serrated edge, was being made by Celtic peoples at La Tène in Switzerland about 400 B.C. Rapid and far-reaching changes are now taking place, and many traditional things are disappearing. It is hoped that they will be recorded and preserved before it is too late.

On the credit side we can refer to the dialect survey being made in the north of England, and to the study of the types of small houses being carried out from Manchester. News has just been received of a "Survey of English Folklore" which has been undertaken by the department of English at University College, London. As a first step, it is to send out questionnaires dealing with leechcraft and folk-medicine, drinks and drinking customs, bread and bread-making, and trapping, snaring, and hunting. It is desirable that there should be voluntary helpers all over the country, who will collect information. Anyone who is willing to do so is asked to communicate with the English Folklore Survey, the English Department, University College, London, W.C.1.

A large population like that of England has the drawback that it is possible for several organisations to be active, but without anyone knowing of the work that the others are doing, even when close contacts might be extremely helpful. British ethnology could be a bridge between general ethnology, i.e. the study of peoples distant in space, and the historical and archaeological subjects, which often deal with people's distant in time. It was said long ago that "To understand the things that are at our door is the best preparation for understanding those that lie beyond." (Hypatia).

THE STUDY OF GERMAN DIALECT IN SWITZERLAND

by K. C. KING, B.A., Ph.D.
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The concern of this article is with what is commonly known as German-speaking Switzerland. Geographically this represents by far the largest part of the country. The whole of the western part, from the extreme north to the extreme south—that part which is contiguous to France—is solidly French-speaking; the area to the south of the Gotthard Pass, and contiguous to Italy, speaks Italian; and in the eastern part of the country is the Romansch area. The rest of the country, that is the whole of the northern part (with the exception of the extreme west), the centre, and extending in a narrowing strip to the extreme south, is solidly German-speaking. These divisions are clearly shown on the map on p. 304 of *A Short History of Switzerland*, by E. Bonjour, H. S. Offler, and G. R. Potter, Oxford 1952. In numbers, about 75 per cent. of the population of the country speaks German as its native language.

The German-speaking area is nowhere separated from the larger German-speaking area of Europe, viz. Germany and Austria; and the language, for all its distinctive features, is fundamentally the same. I pointed out in my article, "The Study of Dialect in Germany," in the 1954 number of this *Journal*, that the German dialect atlas undertaking had been extended in the 1920's to include the German-speaking part of Switzerland. I mentioned also the study in interpretation, *Oberrheiner, Schwaben, Suedalemannen* by Maurer and others, and the recent survey by K. Bohnenberger, *Die alemannische Mundart*. The significant feature of these for our present purposes is that they deal with the 'Alemannic' area, that is, the south-western part of the German-speaking area of Europe, as a whole; in other words Germany and Switzerland are treated together. This grouping, and nomenclature, is established: it has been in use since the early days of the historical and scientific study of the language and needs no further justification here. The boundary between Germany and Switzerland is a

political, not a linguistic one, and nowhere along its length does it coincide with any important linguistic boundary.

In the circumstances, I think it is incumbent on the writer of an article purporting to be a survey of the study of the Swiss speech by Swiss scholars, to attempt to justify this separate treatment. It will probably be immediately clear that a certain element of subjective judgment is bound to intrude; I shall be at pains to present the Swiss point of view, but my conclusions will, by the nature of things, inevitably be coloured to some extent by my own views. There is, I think, general agreement to date the foundation of Switzerland as a separate state from the time of the treaty of alliance for defensive purposes of the three states of Uri, Schwyz, and Unterwalden; that was in 1291. The next two centuries saw great accretions to this nucleus, so that by the beginning of the sixteenth century thirteen cantons were thus united, united that is to say by their common interests and their determination to resist to the last the power and encroachments of the Empire, which was coming to mean more and more what we mean by Germany. With one exception these thirteen cantons were either entirely, or predominantly, German-speaking, and they formed a solid block of the territory adjacent to Germany. The religious cleavages of the period immediately following, that of the Reformation, made their inroads into Swiss territory, but, in spite of the violent disagreements thus caused, the unity of the thirteen cantons remained unimpaired; in fact, to some extent the division between Germany and Switzerland became even more marked in that the Protestant part of the country preferred the doctrine of Zwingli to that of Luther. This had the important linguistic consequence that the great standardizer of the German language, Luther's German Bible, did not find acceptance in Switzerland until much later. It was necessary in the sixteenth century to publish a glossary for the better understanding of Luther's Bible when it did become established in Switzerland; and in the eighteenth century the Swiss poet Haller envies those who were born and bred in Germany for the advantages they have in acquiring a proper command of German. I see here the gradual emergence, based on historical and linguistic events, of a type of speech in Switzerland which, for all its basic similarity with the language of south-west Germany, nevertheless has a distinctive character of its own.

What is this distinctive character? The question is a difficult one; for, on the one hand, many of the most important characteristics of Swiss speech are shared with the south-western part of Germany, while, on the other, other features which we associate with Switzerland are confined to a limited area of the country. In respect of the latter point, it is quickly clear even to an untrained ear that there are differences in the manner of speaking between one canton and another, and between one town and another. A trained ear can add to the number of recognizable differences and can also hear that they are sometimes of very considerable importance. All Swiss are well aware of this, and some regard it as a matter for pride. To what extent these differences make it difficult for a native of one part of the country to understand a native of another is very difficult for a foreigner to decide; it has been maintained that the dialect of one part can be quite unintelligible in another, but a Swiss friend and colleague has expressed himself to the effect that as far as his experience goes that is simply not true. I would suggest that the difficulty of understanding is caused not so much by differences of pronunciation or vocabulary, but by the different milieu: my experience tends to indicate that a Swiss from any part can make himself understood quite easily in any other part of the country as long as the conversation remains on a general level, but that the difficulties arise when a mountain peasant begins to discuss with a fellow peasant a technical aspect of his daily life in the presence of, say, a business man from Zürich. But this is a problem in all languages and tells us nothing about the homo- or heterogeneity of Swiss. At the moment I am not prepared to go further than say that these differences within Switzerland would invalidate the claim of Swiss German to be a separate entity only if they were of such a nature as to bring some of the disparate parts nearer to the German of Germany than to other parts of their own country.

It is, I think, legitimate to bear in mind, when one is considering the differences between the speech of Germany and Switzerland, the attitude of the speaker to the language, or dialect, he is speaking. In this respect Switzerland is distinctive. In Germany, the attitude to dialect is similar in kind to that prevailing in this country, although different in degree: especially in the south it is normal to hear

local inhabitants conversing in their local speech, but always conscious that it is local speech and that it is unsuitable for use with strangers or for what might be called intellectual discussions. In other words they recognize the existence, even the desirability, of a standard 'written' language transcending local dialects. The Swiss, on the other hand, even when speaking with strangers and in discussions on the highest intellectual or scholarly plane, unquestioningly use the local dialect, and in recent years practical grammars and dictionaries, based on proper scholarly principles, but for popular use, have begun to appear. It is the normal form of speech, and there is no suggestion of intellectual or social inferiority. The fact, however, remains that it is always the *local* dialect that is spoken, the dialect of the village, or the town, or the canton and, although it will normally be understood in other parts, most Swiss are conscious of the fact that they have no standard form of Swiss German which is distinct from the local dialects on the one hand and from standard German on the other. It is this lack which causes so much thought among many Swiss: some feel that there ought to be such a language and suggestions have even been made that one should be introduced, others are prepared to accept the dependence on the German of Germany for written communication, parliamentary debate, public discussion, etc., and to regard this necessity as evidence that the dialects are becoming obsolete.

I hope that I may in the foregoing remarks have given a summary which has avoided being an over-simplification of a complicated situation on the one hand, without being too confused and inconclusive on the other. The problem had to be faced before one could proceed to the examination of what form the work of scholars of dialect in Switzerland has taken and is taking.

In my observations, now following, on the work actually done in Switzerland on the dialects of the country, I am not going to put forward the view that Swiss scholars have evolved new principles; in fact it will quickly become clear that in many respects the approach of Swiss and Germans is very similar. I do, however, put forward the view that the emphasis is different, that the problems—if only because of the smaller area—are different, and that these factors, combined with the greater degree of integration of all aspects, together give the Swiss

school a character of its own which justifies separate treatment, and which can be of interest and value to dialect workers in Great Britain.

Throughout, the Swiss have proceeded from the particular to the general; in fact it is only recently that they have turned their attention to the general. It would be misleading to put another generalization by the side of this and say that the Germans had proceeded from the general to the particular, for the approach is nothing like so diametrically opposed as this would suggest. It is true that the Germans did turn their attention to the wide view first and that, proceeding from Wenker's original comparatively detailed study, they quickly formed the plan of compiling a linguistic atlas of the whole German-speaking area; but one must remember, as I tried to show in my article in the 1954 number of this *Journal*, that they gave their attention concurrently to the detailed analysis of particular areas and problems. The essential difference, I think, lies in the circumstance that at first the Swiss concentrated entirely on this detailed investigation. After the early work of Winteler (cf. *Journal* 1954 p.2), and that of A. Heusler on the consonants in the town-dialect of Basel, which appeared in 1888—just to mention two well-known ones—the next important step was the founding by A. Bachmann in 1910 of the series of monographs which corresponds to the German *Deutsche Dialektgeographie* monographs (*Journal* 1954, p.7 f.); this bears the title: *Beitraege zur schweizerdeutschen Grammatik*. It must be borne in mind that the Swiss monographs were not intended (at least certainly not primarily or expressly) as a parallel series to the German: they were meant to supplement the Swiss dialect dictionary which had been appearing since 1881. I consider that this initial attention to detail and to individual places and areas is in accordance with the specifically Swiss problems which I outlined above.

There are many interesting pioneer works on aspects of the dialects of Switzerland dating from periods considerably earlier than the modern period which we like to consider as beginning in 1876; but at the moment I must confine myself to works which have an immediate bearing on present-day work. This falls readily into three sections. First, there is the dictionary (1881ff.), founded under the auspices of the Antiquarian Society in Zürich, of which eleven substantial

volumes have appeared to date: the *Schweizerisches Idiotikon*. I can best give some idea of the scope of the work by reference to the introductory remarks to the first volume. The intention is to make a complete collection of (1) all expressions in Swiss which do not occur in the present-day German standard language, or which differ from this standard in form or in meaning; (2) all established loan-words; (3) proper names, if they retain enough of their appellative character to be of value in explaining the common noun; (4) pet forms of personal names. Excluded are all 'spurious' foreign elements; this refers chiefly to the great influx of foreign expressions which occurred after the middle of the eighteenth century and even more after the thirties of the nineteenth, from the literary language. Manners and customs, proverbs, etc., are only included if they help in the explanation of a word*; description and explanation of concrete objects occurs only as far as is necessary for explaining words. The dictionary is also historical to the extent that occurrences of the words in the older periods of the language are included, very frequently from the 16th century, but also from the 15th and earlier. It will surprise an English reader to note how little the usage has changed in that time.

The second section is formed by the series of monographs started by A. Bachmann (see above), intended to be complementary to the dictionary and dealing only with sounds and forms of words. The editor says in his introductory remarks: "The whole area was provisionally divided into a number of smaller areas, each of which was to be allotted to a linguistically trained worker, and as far as possible one who was a native of the area in question . . . The enquiries will be made on the spot, by the direct method. In the first instance only sounds will be recorded, and then the other fields of grammar will be considered as far as is practicable. On the other hand any presentation of the historical development cannot be considered at the moment in view of the more urgent task of recording the living language." A few selections from the introductions of three of these monographs will give an idea of the methods and aims. The second to appear deals with a small village high on the hillside to the south of the Rhone valley, where the inhabitants live a self-contained life and only

* A Swiss Folk-lore Atlas is now appearing.

go down to "the plain" when they have to (this was in 1910). The author's view is that the local dialect is remaining unaffected by visitors and inter-marriage. "The only influence comes from the written language; this cannot be ascribed either to contact with people from outside or to the newspapers, but to the language of the Church. Since the genuine inhabitants speak the written language at least twenty or thirty minutes a day at their prayers, it is easily understandable that a constant influence is exerted on the whole dialect in this way, although it is not a very drastic one. It is not the sounds that are in any way influenced, on the contrary it is usually the other way round: the sounds and accentuation of the dialect are transferred to the written language. But the influence of the written language is unmistakeable in the vocabulary and syntactical structure." Professor Hotzenköcherle, who contributes one volume, writes: "When I undertook in the spring of 1930 to investigate the dialect of Mutten . . . I had little or no idea of the details of such an undertaking. Only one thing was clear: the enquiries should be conducted as far as possible without any preconceived ideas. That meant, in technical language, not collecting the material according to any previously determined grammatical categories . . . I went so far as to refrain from looking at any of the works of my predecessors until my own work was far advanced; the problems ought to be allowed to arise out of the dialect under investigation itself and should not be introduced from the study table . . ." In view of the work of Winteler on one small part of the canton of Glarus, the observations of the author of the monograph on the dialect of the whole canton are interesting; she tells us that she covered the whole area again in order to achieve uniformity of treatment throughout the canton and found that in the thirty years that had elapsed since Winteler's work there was no change worth mentioning in the sounds. I mention this for two reasons: one to show the reliability of the work done in the seventies of last century, without the elaborate apparatus at our disposal to-day; the other to show the comparative simplicity of the problem in Switzerland in that one can find such conservative treatment of language. She adds: "Conditions made it possible for me to pursue my investigations everywhere without the people having any idea of why I was there." I doubt whether in our more sophisticated times this would be possible.

This series has now ceased to appear in this form; in fact what is now appearing, nominally as a continuation of it, is really something very different. In the title, "Swiss German Grammar" has given place to "Swiss German Dialects," the great difference being that the emphasis has been changed from the narrowly phonological of the earlier series to a much wider one. Four volumes have appeared, dealing with (a) the terminology of wine-culture in certain areas, (b) cattle-rearing in another canton, (c) a linguistic area in eastern Switzerland, and (d) the boundary between one type of plural ending of the verb and another. A central point of interest is now the vocabulary.

This leads us directly to the third section, or stage: the Swiss linguistic atlas. I use the word directly because the new series of monographs is designed with the Atlas in view; and the word stage because the three sections I mentioned, although they are now all concurrent, are widely separated in the time of their inception. The Atlas does give rise to a certain amount of duplication, for, as I pointed out above, the Swiss area is included in the German linguistic atlas. But the scope of the Swiss undertaking is far more comprehensive than was the original one, confined as it was to sounds. The Atlas has not started to appear yet, and I am dependent for my information principally upon published articles by Professor Hotzenköcherle of Zürich, a founder and co-director of the undertaking and who is, in addition, the general editor of the series of monographs. Professor Hotzenköcherle outlines the reasons for and the plan of the Atlas in the German dialect periodical *Zeitschrift fuer Mundartforschung* for 1939, and in *Vox Romanica 4* (1939), at the time when collection of the material was begun. He begins by remarking on the slowness with which the Bachmann monographs appeared (in the 29 years since their inception only 19 had appeared*, and these 19 only covered a fifth of the whole area), and the difficulties caused by the long intervals and the changes which may have occurred in the meantime; he also remarks on the inequality in the value of different monographs. He then makes the point that with their concentration on sounds and forms the vocabulary side had been almost entirely neglected. This lack is not made good by the *Idiotikon:* this is not yet finished; and there is the long period

* One further volume appeared before the series was changed.

of time over which it is spread, the differences in the sources used, and the lack of express statements that certain words do not occur in some areas. All these make it almost impossible to use the dictionary for cartographic purposes. This is not to say that these earlier works were dismissed; far from it, they were used as the basis for the question-book. In addition the authors were able to take advantage of the questionnaire which Professor Mitzka has prepared for the German word atlas: seventy per cent. of the questions in that recur in the Swiss atlas.

The principal consideration which determined the method of procedure was the smallness of the area to be covered and the many small subdivisions into which this small area was divided: there are sometimes characteristic differences between one village and the next. These physical conditions make it possible to combine to a considerable extent the two methods which had until now been regarded as rivals: the close mesh of the indirect (or "German") method and the comprehensive question-book and the uniform and exact recording which it is possible to make with a trained field-worker of the direct (or "French") method. The closeness of the mesh is particularly necessary in a country like Switzerland, where there are so many important differences within such small areas—a wide mesh would miss some of these divisions and thus a quite unreliable picture would result. It was finally decided to make investigations in twenty to twenty-five per cent. of all localities in the plain, and forty to forty-five per cent. in the Alpine area.

Similarly with the question-book: it is only by close and detailed questioning that a proper picture of the manifold differences can be obtained. In order to keep within manageable proportions, the range of subjects had to be restricted. A great deal of attention is devoted to life on the farm, and in very great detail: under the heading of "work in the cow-shed" there are questions on the technique and terminology of milking and six questions on the milk-bucket and its various parts. Professor Hotzenköcherle reverts to this point in his 1951 report, where he argues that the corresponding urban element, to keep the balance, would have to come from the language of the artisan; but that this has, in consequence of the smallness of the country, become too uniform to be of interest for linguistic geography—to say nothing of the difficulty of finding an

adequate number of artisans in the highly industrialized society which characterizes modern urban Switzerland.

Altogether there are some 2,500 questions; they are grouped by Professor Hotzenköcherle under six headings: (1) ordinary questions about words, e.g. what does one call a cow that is easy to milk? (2) questions about meaning: what exactly does one understand by Vetter, Basi (two words for cousin)? (3) occurrence of words, (4) questions about things: how is the hay brought from the hay-loft into the cowshed? (5) folk-lore questions, although this is largely covered by the Folk-Lore atlas, and (6) questions on sounds and forms (phonology and morphology)—only in so far as the answers to these cannot with certainty be expected to emerge from the other questions. The main weight is placed on the first and last questions: i.e. words, and sounds and forms. The aim is to make the whole undertaking the work of a generation. In his report in 1951 Professor Hotzenköcherle says that two years' preparatory work on the problem of publication had already been done, so that when all the results from the investigators are complete, it should be possible to start publishing immediately. At that time more than half the area had been covered.

In a letter in April 1955, Professor Hotzenköcherle informs me that only 30 localities remain to be investigated, which will bring the total up to 550, instead of the 450 originally planned; and that intensive work is being done concurrently on the preparation of the material for the publication of the first volume (devoted to sounds and forms).

When the Swiss started their work, they had available to them the experience of the other atlas undertakings; it is their view that the Swiss atlas differs most markedly from both the Romance and German forerunners in the minuteness of the investigations. Professor Hotzenköcherle draws particular attention to two aspects of their method of investigation: first, that in each case they have chosen two subjects (one man and one woman) to answer the questions, in spite of the break in uniformity and consistency which this was bound to entail, partly because of the strain which would be imposed on one person (four to six days of intensive interrogation) and partly because some branches of the activities under investigation could best be answered by the man, others by the woman; and

second, the wide use made of casual information gleaned outside the set questions. It is interesting in this connexion to compare Professor Hotzenköcherle's remarks made in the preface to his Bachmann monograph of 1930 (see above).

An important ancillary service to the Atlas is performed by the Phonogramme Archive at Zürich. This was founded by Professor Albert Bachmann and his Romance colleague Professor L. Gauchat in 1909, the year before the series of dialect monographs began publication; and it was with those in mind that the recordings were made, as a check to the inaccuracies which would inevitably occur in the written recording of dialect speech. The character of the recordings has been altered in the last few years with the Atlas in view, the conversations—which are kept as spontaneous as possible—being conducted with the Atlas questionnaire in mind.

Finally, in 1952, Professor Hotzenköcherle and the present director of the Archive, Professor E. Dieth, issued the collection of records and texts "Der sprechende Atlas," in which the same passage, a dialect conversation which was constructed on the basis of a whole series of key Atlas words, is spoken by representatives of 24 Swiss dialects*.

Reasons of space have obliged me to confine my attention to the strictly linguistic work, devoted to objective recording of existing conditions. This has meant that no mention has been made of much other valuable work—some of it, it is true, somewhat speculative in character—which has been done, for example on place-names, and on the historical and sociological aspects of the Swiss language, but which has added greatly both to our factual knowledge of present-day Swiss and to its importance against the wider background of the German language as a whole. All of Switzerland is not Alpine, but much of it is, and Alpine conditions play an important part. Paul Zinsli, now Professor of Swiss Dialectology at Berne and a director of the Atlas, reminds us that in the 17th century a Swiss historian remarked that the mountaineer's speech is more manly and rough; in the 18th century Bodmer expressed a similar view; and Jakob Grimm stated that "experience shows that the mountain air makes speech-sounds sharp and rough, while the plain makes them soft"—and this meant for

* Dr. R. Brunner, the technical director of the undertaking, reports on it in the *Zurichsee-Zeitung* for 2, 4, 5 and 8 March 1955.

Grimm an innate superiority of the mountain speech. Another 18th century figure, J. F. Herder, expressed himself less romantically: "Just as old fashions and customs are longer preserved in their country (i.e. Switzerland) since they are cut off from foreign contacts by the Alps and Helvetic national pride, so too has their language remained more faithful to the old German simplicity." Whatever one's attitude to these views, or to the effect of climate and living conditions on speech, one thing stands out clearly and that is the extreme conservatism of Swiss speech, with all that that entails. It is part of the long-term policy of the Atlas, when the recording of phenomena has been made and published, to proceed to their linguistic-geographical interpretation, and to examine whether a connexion can be found between this geographical distribution and historical and cultural factors.

I append a few bibliographical details arising out of the above.

I. Collections of material.
   (a) *Schweizerisches Idiotikon*, 1881ff.
   (b) *Beitraege zur schweizerdeutschen Grammatik*, ed. A. Bachmann, vols. 1—20, 1910—1941.
   (c) *Beitraege zur schweizerdeutschen Mundartforschung*, ed. R. Hotzenköcherle, 1949ff.

II. On the Atlas.
   (a) R. Hotzenköcherle, "Ein schweizerdeutscher Sprachatlas," in *Zeischrift fuer Mundartforschung* XV, 1939, pp. 183—188.
   (b) —— "Ein Sprachatlas der deutschen Schweiz," in *Vox Romanica* 4, 1939, pp. 311—319.
   (c) —— "L'Atlas linguistique de la Suisse alémanique," in *Essais de Philologie moderne (1951)*, Paris 1953.
   (d) —— "Der Sprachatlas der deutschen Schweiz," in *Schweizerische Hochschulzeitung* XX, 1947, pp. 195—203.

III. For place-names.
   W. Bruckner, *Schweizerische Ortsnamenkunde*, 1945.
   A number of important articles appear in the periodical *Vox Romanica*, by J. Hubschmied and others.

IV. General.
   P. Zinsli, *Grund und Grat*, [1945].
   O. von Greyerz, *Sprache, Dichtung, Heimat*, 1933.

EXILE MAKES THE GRADE

(Lakeland Dialect)

by HAROLD DEIGHTON.

Like menny a man Ah left me hyam
Full fotty yeer gone sen
In a nice clean sark ta lait sum wark
In a city thrang wi' Men.

Ah landit here in Lankisheer
Ya muggy foggy mwornin
To me greet surprise Ah'd changed me skies
Fer a pezsoup 'Shepherd's Warnin'.

Ah fund a job at Thirty Bob
Sek brass was here aplenty
An Ah felt gay keen cos whor Ah'd been
Ah'd nobbut gittan Twenty.

Gay seean Ah knew that nut a few
Hed cum here like mesel
An 'twas nin se breet ta wark at neet
Forby Oday as well.

Oft wad Ah lang to be amang
Them Lakeland spots Ah knew
But Ah hed ta bide an set aside
Sek dreams as dunt cum true.

Se' on Ah tew'd until Ah'd plew'd
A yakker o new-fund grund
An Ah cared fer nowt as Ah set me snout
Ta addle a few mair pund.

But ya'll live to finnd if yer nut quite blind
That ther's mair ner brassy riches
Which mun be sowt an caaht be bowt
Or won in Sunday Britches.

We mun larn ta give—Live an Let-live
Lift 't'leeam yans ower a stile
Dunt allus tak—give summat back
For that maks Life warth while.

Wealth o Goodwill an wealth o Skill
Are here for O ta gain
Se 'clag-on' weel—in time ya'll feel
That ya hev nut wrowt in vain.

Tho Ah oft pop back on t' Lakeland track
As the Jet o Time flees on
Ah mun end-up here in Lankisheer
Ah've bin rekkoned "A Gradely Mon."

A BIRD SONG AWAY

by NICHOLAS FREESTON.

That he sung to his mate
Ah wor never in deawt,
Nobbut luv could inspire sich a cry.
An' ut th'end uv his song
Coom her answerin' sheawt,
Fro' a stately owd Cherry nearby.

An' Ah'm wiser bi far
Ner Ah wor yusterday,
Wi' a knowin' as sure as con be
That Heaven is nobbut
A bird song away,
A Linnet hes proven to me.

NATURE'S CHILD

by NICHOLAS FREESTON

Hoo luvs God's silver throated birds,
Hoo dreeams by wise owd brooks—
They say hoo hes no time fer words
That coom fro' gowden books.

Hoo thrills to t' seawnd o' beatin' wings,
Hoo sings wi' ev'ry wind—
They say hoo hes no time fer things
That matter to her mind.

So little in her heyd, they say
They've known it reight fro' t' start.
But oh! her sweet an' hooamly way
Reveals a gradely heart.

NO TIME TO CHUNNER!

by ALICE MILLER, of Oswaldtwistle, Lancashire.

Part I.

A quaarthur to five wi' a good clock! Cock-leet! Beds worna med to live in! Nod iv yo' 'ev a' yer faculties! Soa it's 'Ups-a-daisy', un bi thankful as yer wick!

Beeotin' t' fire teks abeawt two minnuts. (Rum sooart o' coyle, this!). Weshin' mi 'ands un fillin' t' kettle Ah 'evna timed, fer ther's summat wi' wings pipin' a bonnie bit o' rich luvvin' pooathry eawtside! It's a blackbaard! Ah 'aarkuned 'im yusthurda'; but this mornin' 'e's seeoms mooar sure uv 'issel'. Ay, Ah doo like th' Aprul blackbaard!

Ther's a quare emptinus at t' dooar; fer t' th' aarth's in a sooart uv a coma yet! Ev'ry mortul thing's tekkin' idsel time to slor eawt uv id dhreeoms! Ther's nobbut thad mad-'appy baard on t' thorn; some mes'merized dunnucks gapin' fro eawr chimley-pot; un a black snaikin' slug as Ah can see—O, un owd Pendle, uv cooarse, peeorked wheer its allus bin: grey un remooat, 'utched up to t' pale primrooasy edge o' t' sky! Sthrange saycrut fresh mornin'—lappin' me i' messel wi' thad crystul-clear Nature-solo!

T' kettle's in a rare sweat! It's whistlin' a' ready! This sneck's a bit lowse—ther's a chap fer this job . . .

" A Blackbaard Coom—"

At five o'clock this mornin' 'ere,
A blackbaard coom to tell
Some mate uv 'is, dil-dallyin',
Rare things abeawt 'issel!

'E couldna wait fer t' sun to shine
Un creawn 'is 'eyd wi' gowd:
To touch 'is corrvin' throoat un breast
Fer chance 'is plumes wer' cowd!

'E didna ax no faarmer-chap
Iv 'e could use 'is land,
To pipe green Aprul nooats thad clear
Fer luv to undtherstand!

'E took no gawm o' t' th' onlookers—
T' sma' dunnucks, peerin 'deawn
Fro' t' thinly-smookin' chimley-pot—
Th' 'edge-sparras, smocked i' breawn!

'E didna see t' black thrailin' slug;
Fer 'e wer' theer to sing
T' best cooartin' song as ever coom
Fro' t' thorn—i' onny Spring!

* * * *

Ther's a lot o 'milk comes eawt uv a contented ceaw! Soa Ah've bin towd! Never 'evvin' 'ed a ceaw, Ah wouldna know! Ah doo know as it's reyt deawn 'andy 'evvin' a faarmstead fifty yaards away as a nebbur when onny milk's waanted! Ah never ax nowt abeawt t' beeasts' eawtput, but just ged mi pint un pike back to mi kitchin'; waarm un wakkuned proper at nine o'clock wi' a gradely wirelus!

Aside o' t' faarm dairy dooar, ther's some crocuses offerin' shinin' glory fer owt er onnybody as likes a good eenful fer nowt! Blue flame, gowd flame, wi' white in between to mek a nice colour skeeom! Sich a luvvin' greetin'! T' faarmer's rooasy, buxum wife is allus theer; but t' crocuses nobbut pleeose fer a time; soa Ah gape at um fer a long minnut, un ver' near dhrop t' milk bottle . . .

'Ampton Cooart Gaardins once laarnt me summat abeawt crocuses. Id wer' one Maarch when Ah wer' galavantin' reawnd thad quaarthur. Wod Ah wer' dooin' theer is nobri's businus; but ther wer' a bonnie meldthur o' crocuses—blue, yolla un white! While Ah wer' tekkin mi share o' ther breet beauty, a lad un lass coom un stood clooase to me, un Ah nod only 'eeord wod thi said, but copped t' way thi gobbled one anothur wi soft looks un sich-like. T' lad 'ed blue een, un t' lass — well, 'ors wer' a kind uv 'azel brown wi' t' sun glintin' in um! Ah wished um t' reyt best o' luck beawt um knowin', un put um wi' t' crocuses in mi mem'ry box!

Crocuses.

T' blue flame is Michael's een,
Un t' gowd flame fer me:
T' white flame is t' breetust day,
Soon, soon to be!

T' blue flame is Michael's luv;
T' gowd flame is mine:
T' white flame is me un 'im;
T' veil, t' ring, un t' wine!

* * * *

Ther's middlin' o maarlockin' gooin' on in t' th' 'amlut, fer Ah con 'ear deep throoaty laughthur! T' leeost bit o' noise guz a 'eck uv a long way in t' counthry! Aye, it's just wod Ah thowt—facth'ry lads un lassies soylin' off to t' canteen fer ther 'mornin' breyk'. Ther's no slinkin' reawnd onny back alley 'ere, fer t' little 'ooamly facth'ry stands flush to t' Pennine rooad; reyt opposite a short row o' brick 'eawses un t' th' 'andy shop.

Waatchin' these weyvin' fooak, wi' ther sure grip on economic freedom, fotches a picthur to mi mind as Ah once wer' lucky anuf to see in Preston Aart Ex'ibition. Id wer' a gem uv a pic'thur, showin' a twelve ye'r owd lass ('aafe-timers, thi wer' ca'ed i' t' past!) in clogs un shawl just staartin off on id industhriul jorrney! Carryin' a tay-kit! Id 'ed sich a bonnie wistful face! T' young uns looked differunt then; nod as knowin' like; un summat abeawt thad wundtherful gentle bairn stuck in me 'aart! Ah would 'ev liked thad paintin'; but Ah wer' towd id couldn'd be bowt. Ee, id wer' Lankyshur gradely! Aye, when fooak thrapsed t' daark sthreets at five o'clock at t' mornin'; un t' brass addled wi' mich sweat 'ed to sthretch reawnd big fam'lies!

Well, dud yo' ever! Ther's a gret thruck full o' sheep gooin' up t' rooad! Sheep, just like ther gloppuned—starin un bleeotin' i bewildthurmunt—thravellin' to'rts Rossundal' way; gooin' no deawt, to t' maarkut! T' long daark wool on ther backs browt t' th' owd 'Aslingden Grane shep'erd eawt o' mi mem'ry cupboard! Thad fella as used to look afthur mooar thun a theawsund sheep!

Ah once waatched 'im un two mooar 'efty chaps sheeorin' sheep in a baarn nod so faar off t' Grane Chapel. This sheeorin' job wer' a gradely eddication fer me; un Ah'se allus gie t' 'praise-medul' to t' lad as could sheeor 'unthurds o' sheep beawt 'nickin' ' one! It's a reyt thricky craft, this sheep-sheeorin': un thad scene amung t' wild wind-singin' moors gie me a tar'ble mort o' respect fer land-rooted menfooak as

is suppooased to be 'ard boiled—but 'ev sich gentle 'ands; un guts as is needed; 'specially i' t' winthur blizzurds!

Sheep.

Ther tekkin' sheep up t' rooad i' gret big thrucks:
Ther movin' 'um, Ah'm sure, Ah dorn'd know wheer!
Reyt mystified un kind o' skeered thi look;
A-blethurin' un a-bleeotin' peeorked up theer!

Thi dunna seem to me so weel content;
Though big anuf un 'ealthy, gradely sthrong!
Un t' daark grey wool ther weeorin' on ther backs,
Is winthur weight, un dhragglin' mighty long!

Ah raythur think thi'll find ther jorrney's end
Wi' other beeasts in t' busy maarkut place:
Un ther's no deawt, thi'll soon bi landin' theer;
A-thravullin' t' long North rooad at this rare pace!

Ay, Ah'd lief as see um padlocked in a field;
Er nibblin' bits o' stuff on t' rough 'illside:
A-rooamin' up un deawn to pleeose thersels;
Un livin' wheer ther young uns laik un bide!

* * * *

(To be continued).

PROGRAMME FOR 1956

All meetings will be held in the Arts Building of the University of Manchester and will begin at 7-30 p.m.

The Annual General Meeting will be held on Thursday, 19th January. The President of the Society, Sir Harold Parkinson, K.B.E., will be in the Chair, and the business meeting will be followed by a lecture by Professor Simeon Potter, M.A., Ph.D., Bains Professor of English Language in the University of Liverpool, on "Some Aspects of Linguistic Geography."

On Thursday, 3rd May, Dr. T. H. Blench will lecture on "The Tyneside Tongue."

On Thursday, 22nd November, there will be an informal meeting at which members will read and speak in dialect.

THE MANCHESTER MAN

by Mrs. G. LINNAEUS BANKS

Illus. by Eileen Gee. 314 pp. First published in 1876.
New edition by John Sherratt and Son, 1954. 10s. 6d.

Present day critics and writers have spent a great deal of time in trying to explain why some novels become best sellers and others do not. Whatever are the qualities which go to make up a best seller, they also seem to ensure that the book will be quickly forgotten by the next generation of readers. Best sellers must appeal to certain special sympathies in their particular generation, and, perhaps for that very reason, are often a surer guide to the taste of an age than less popular but more lasting works.

"The Manchester Man" was something of a best seller in its own day. The dust cover's description of it as "one of the north-country's best-loved novels," is substantiated by the evidence of the Dictionary of National Biography, which tells us that the book went through four three-volume editions between 1876 and 1881. It earned for its author a fame which none of her other writings achieved, the title amongst literary critics of "the Lancashire novelist" and, subsequently, a pension on the Civil List.

To approach the book from a modern view point is to lose a great deal of the enjoyment which it is capable of offering. It belongs to an age which liked to shed a few sentimental tears over its literature, whose heroes were, by our own standards, almost painfully virtuous, and whose villains belonged to a melodramatic tradition which is no longer in fashion. If, in approaching this book, one can achieve that "willing suspension of disbelief" which is necessary in approaching so much of the literature of the past, one may be rewarded with a remarkable vision of the life and thought of nineteenth century Manchester.

Mrs. Banks is particularly entertaining in her descriptions of the city : the fields of Peterloo, the old Grammar and Bluecoat Schools, skating on the ponds at Ardwick Green, nineteenth century melodrama at the old Theatre Royal in Fountain Street, and all the mixture of parades, riots and public

celebrations which made up the busy life of the expanding metropolis.

There is also much in the book to interest students of dialect. Such novels as this are often reliable sources of information about dialect. Mrs. Banks was the daughter of a chemist in Brown Street, Manchester and her characters, at times, speak what appears to be an authentic version of the dialect of Manchester. Indeed, some readers may find themselves turning to Wright's *English Dialect Dictionary* for explanations of many of the words she uses.

This new edition is printed in small but clear type and has been pleasantly illustrated by Eileen Gee. The publishers are to be congratulated on their initiative in reviving this story of old Manchester, which will appeal to all those who are interested in the city of their origins.

G.B.

THE LAKERS

by NORMAN NICHOLSON.

Illustrated. 235 pp. Robert Hale Ltd., 1955. 18s.

Mr. Norman Nicholson is well known to the British Public as poet, playwright and editor, and is the author of a standard work on the counties of Cumberland and Westmorland. In his new book he sets out to give a complete history of the "discovery" of the Lake District by tourists, travellers and holiday makers from the late seventeenth century to the present day.

The Lakers takes its title from that of a comic opera of the late eighteenth century satirizing the poses and "pretended extasy" affected by contemporary visitors to the Lakes. As most northern readers will realise, there is an underlying irony in the title, for "laking" or laiking" is a dialect word for playing—a shrewd reference to the attitude of the native Lakelanders to their visitors.

The author's main concern, however, is with the visitors rather than with the natives, although, on the few occasions on which the natives do crop up, they emerge as solid figures like the mountain crags which are the physical background to the story. We begin with the early explorers—Defoe, Celia Fiennes,

Brown and Dalton—and continue with the devotees of the eighteenth century cult of the Picturesque, followed by the pleasure lovers and rustic moralists of the nineteenth century, coming finally to the moderns, who, as the author remarks, look upon the Lake District as a kind of " gigantic gymnasium" in which they may purge away the dust of the cities from which they have escaped.

In the process of this tour of the centuries the reader is introduced to a most remarkable variety of people brought to the Lakes by the most diverse of motives. The Lancashire writer Edwin Waugh makes a brief appearance. So do Southey, Coleridge, the Wordsworths, De Quincey, Ruskin, and Thomas Gray, Poet Laureate and author of the famous *Elegy*. Then there are the " characters" : Harriet Martineau, a resolute midde-aged blue-stocking who took her early morning baths in a pit filled with rain water; Captain Billy Budworth, a one-armed retired sailor who belongs by right to the pages of a picaresque novel; and the strange character of John Wilson alias " Christopher North"—" a sixteen stoner who has tried it without gloves with the game chicken, and got none the worse, a cocker, a racer, a sixbottler, a twenty-four-tumbler, an out and outer, a true, upright, knocking-down, poetical, prosaic, moral, professional, hard-drinking, fierce-eating, good-looking, honourable, straightforward Tory."

Mr. Nicholson has things to say which will interest people of many and varied tastes. To those who are enthusiastic and regular visitors to the Lake District the book will give an insight into the growth of an attitude to the Lakes which has, by now become universal. Those who are interested in the romantic literature of the Lakes will learn something new about the relations which existed between the great Lakeland writers and their background. Indeed, after reading Mr. Nicholson's chapter on the Wordsworths, one is almost inclined to think that several standard biographies of the poet may have to be rewritten.

In order to illustrate his theme the author has had the happy inspiration of printing plates of eighteenth century landscape paintings back to back with photographic views of the Lake District—a feature which helps us to see the distortions brought about by the Picturesque attitude to the Lakes and realise how the district was seen by the eighteenth century traveller. The

book also contains a number of interesting appendices including an excellent bibliography and a useful index.

It is an additional merit of the book that it is attractively written. A native of the Lake District himself, Mr. Nicholson writes of the "foreigners" who visit it with sympathy and understanding, and there are times when one feels that he himself belongs to the tradition of the great Lakeland writers whom he describes, especially after such passages as his description of Yewdale:

"Only after rain, when every syke blows like a whale, and the rocks are hung with slithers of water like lace curtains against the black slate—only then the beck scrimmages among the boulders, barking the shins of the rowans and hobnailing deeply into the bank at every curve and corner."

This is a remarkable book, which in addition to having a wide public, will probably have a marked effect on all future "laking."

G.B.

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Wallasey Public Library (L. White, F.L.A.), Earlston Road, Wallasey.

Waller, Professor R. D., M.A., Extra-Mural Department, The University, Manchester, 13.
Walsh, Miss E., B.A., 10, Stone Delf, Fulwood, Sheffield, 10.
Walsh, Mrs. T., 21, Laurel Avenue, Moss Side, Manchester, 14.
Watson, Mrs. Fanny, The Coppice, Douglas Avenue, Tarleton, near Preston.
Watson, Thomas A., The Coppice, Douglas Avenue, Tarleton, nr. Preston.
Watson, Gerald T., 'Wyn-Thorne,' Coronation Road, Loftus, Saltburn-by-Sea, Yorkshire.
Watts, J. R., B.A., 27, Ludford Grove, Sale, near Manchester.
Westall, A., Bridge House, Soutergate, Kirkby-in-Furness.
Whalley, H., New Haven, 36, Balston Road, Parkstone, Dorset.
Whitaker, Fred, Daisy Bank, Cowpe, Waterfoot, Rossendale, Lancs.
Whittaker, Mrs. M. A., 2, Daisy Bank Cowpe, Waterfoot, Rossendale, Lancs.
Whitehead, F.,, M.A., D.Phil., Department of French, The University, Manchester, 13.
Whitworth, James V., University College, The Castle, Durham.
Wigan Public Library (H. H. G. Arthur, F.L.A.),Rodney Street, Wigan.
Wigley, The Rev. T., 60, Roman Road, Failsworth, Manchester.
Wild, N., 522, Viaduct Street, Manchester.
Willett, Frank, M.A., The Manchester Museum, Manchester, 13.
Williams, P., Woodend Forest Corner, Ringwood, Hants.
Willis, The Rev. E. F., C.F., 'J,' R.B.D., B.A.P.O.5.
Wilson, Mrs. A. G., 89, Mauldeth Road West, Manchester, 20.
Wilson, R. M., M.A., Department of English Language, The University, Sheffield.
Wood, John R., 128, Ladybarn Lane, Fallowfield, Manchester, 14.
Wrigley, Mrs. Hilda M., 14, Palatine Crescent, Manchester, 20.
Yearsley, Mrs. J. S., 40, Victoria Crescent, Eccles, near Manchester.
Yorke-Jones, Miss M., 26, Fairholme Road, Withington, Manchester, 20.
Young, Mrs. M. F., 135, Rochdale Road, Middleton, near Manchester.
Zuntz, Mrs. G., Newstead, Chinley, via Stockport.